

Christianian Reflector.

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The Christian Reflector.

Religious Conference.

[Two of the addresses before the Conference at Bowdoin Square, to consider the claims and mutual relations of Ministers and Ministerial Education, were reported last week. We here give the remarks of others who addressed the meeting.]

The second resolution was offered by the Rev. Mr. BARCOCK, of New York, and was as follows:

Resolved, That the efficiency of our Foreign Missionary operations depends essentially upon an elevated standard of piety, intelligence and enterprise in our home ministry.

This resolution, said Bro. R., declares that an elevated standard of piety is requisite in the ministry. This is the first and the most important of all qualifications for usefulness.

Without piety, no ministry can be useful. And we need a ministry possessing the right kind of piety, manifested in the right way. There is a piety which is assuming and ostentatious, which seems ever ready to make a display of itself. We want an humble piety, like that of the apostles, which "vaunteth not itself." True piety is of a meek, retiring spirit, is not fond of display. We need also a self-denying piety. There is a self-denial which is not so ready to deny ourselves and make sacrifices for the cause of Christ, as we ought to be. Examples of self-denial must come from the ministry, in order to be followed by private Christians.

We want also sound intelligence in the ministry. The peculiar character of the age, as already described, renders this absolutely necessary. Without it, no ministry can be successful and efficient now, if such a thing could have been possible at any other period. Intelligence, sound intelligence, next to humble piety, is the strength of the ministry. This will give him influence with his fellow-men, and render his piety extensively useful. We must, therefore, increase our efforts to obtain a ministry thoroughly intelligent. Next to intelligence, we need enterprise in the ministry. In this most important requisite, we, as a denomination, have been greatly lacking. We may be ever so pious and intelligent, but if we fail in enterprise, we cannot be extensively useful. There is a great difference in this respect between our ministry and that of the Wesleyans. Their motto is, and they are very numerous, "all of us at it, and all the time at it." They watch for openings, and are on the alert for any opportunity to raise their standard. Let our ministry take an example from them in this respect. Let us learn to be as enterprising in our Master's service as the men of this world are in the service of sin; let us seek to make every thing tell on the prosperity of the Redeemer's kingdom.

Here then is what we need, a pious, intelligent and enterprising ministry, and then with the blessing of Heaven, all our religious interests would prosper. Let us catch the spirit in our Master's service, like that which spread throughout the British fleet at Trafalgar, when, after a night of storms, the waving pennant of the Admiral displayed the motto dictated by the great Nelson himself, "England expects every man to do his duty." As this motto became legible, and as the sentiment was conveyed from ship to ship, and from officers to midshipmen, and then to the crews of each gun throughout that whole vast fleet, with an enthusiasm animated every bosom. Old England, and all the charms connected with home and country, came rushing upon the mind, and no wonder they broke forth in one simultaneous and protracted cheering. Does not the Captain of our salvation expect all of us to do our duty? May he not justly expect this of us? Q. Let us all then arouse to more vigorous, united and persevering action in every department of Christian effort, and with the blessing of Heaven we shall be crowned with the most gratifying success.

Rev. J. M. PECK, now of Philadelphia, rose to second the resolution. "I was in hopes," Mr. Peck said, "that you would have announced me as from the Western Valley. That is my chosen field of labor—my family still reside there, and there I hope to live and die. My frequent absence from that region is, I trust, but temporary. I will therefore say what I have to say, as a Western man."

In the statement given by my brother who preceded me, the Secretary of the Home Mission Society, you observe the great disparity between the number of churches and the number of ministers. Four thousand of the former, and twenty-five hundred of the latter! What an alarming disparity! Nearly one half of the churches must be destitute of preaching, on the supposition that every one of these ministers was actively engaged in the work. But such is not the fact. A great proportion of these ministers sustain themselves by their own exertions in some secular employment, which effectually prevents them from making much progress in knowledge, or exerting a strong and salutary influence.

The opinion prevails extensively at the West, that the ministry ought not to be paid. They seem to be deeply impressed with the conviction that there is something wrong in the principle of paying a minister, in other words, of providing for him a fair support. The prevalence of this feeling is destructive to the usefulness of the ministry, and there are some of us in the West who have long deplored the will, and labored hard to remove it. In connection with this opinion, the doctrine prevails universally at the West, and among no people is it held more strongly than among those who insist on the former opinion, that a minister must be called of God to the work. They insist that no one ought to preach who is not called. Now, in combating the first mentioned opinion, we apply the question, "How much of a man is called to the ministry?" Is one seventh part of him called, or is the whole called? In other words, when God calls a man to the work of the ministry, how much of his time does he require him to devote to it? These questions we call on the people to answer, and this mode of reasoning has usually been successful in silencing the objections against paying ministers. It is no wonder that the nice should carry off a minister's commission, who had no house to live in but a log cabin, and no means to make his situation better. There was no necessity of their being thus poor if they did not feel bound to preach the gospel. They might easily obtain a comfortable support, if they would devote themselves to farming, or to any common branch of business, but they could not do so.

Mr. P. spoke in conclusion of the rapidly increasing population of the Western Valley. It doubles every ten years. This has been the fact for many years past, and seems likely to be for many years to come. Soon it will in all probability contain fifty millions of souls. The number of Baptists is increasing with about equal rapidity. We want a ministry adequate to the great task of moulding and directing this immense number.

The third resolution was offered by Rev. E. NELSON, of Middleborough, Mass.

Resolved, That as education societies, judiciously managed, have a tendency to provide the ministry that is needed, both at home and abroad, they ought to be regarded with increased favor, and to be more liberally supported with the necessary funds.

Mr. N. observed that objections are made to the Northern Baptist Education Society. One is, it is attended with too much expense. But every enterprise of this kind must be attended with expense. Another objection is, that too many men are taken up, many of whom are not qualified. Complaint has been made, too, that the society has not been rightly managed. He regretted that such complaints should exist, or that there should be any cause for them. What is the object of this society? It is to train up young men for the ministry, well instructed in the Scriptures, who shall be prepared to train up others. There are many excellent young men who need assistance in preparing for the ministry, and they ought to be encouraged by the society. It is no wonder, said Mr. N., that I love this society. I was its secretary for several years, when it was struggling into efficient existence, and before its operations were as extensive as they now are, and I joyfully labored without pay for its promotion. Often have I traversed over the hills of Vermont in cold and weariness, and where otherwise my heart would have been ready to sink. I was cheered and sustained by the thought of the noble object for which I was toiling. I was glad to give my labors to it. It is impossible, therefore, for me to be indifferent to its welfare. It has fallen into neglect, but it must not be suffered to go down.

Rev. E. THURMER arose and made some remarks in regard to the importance of obtaining a proper conception of the greatness of the work before all these societies, but on account of the noise occasioned by the people moving from the house, the reporter was unable to make any intelligible abstract of his remarks. The meeting was characterized by a serious and evidently interested attention to the great subjects for which it was called, and was closed with prayer by Rev. Mr. GUTPATRICK, of Maine.

Oregon Territory.

"The West" is no longer sought at Arkansas, Missouri or Iowa Territory; nor are the Rocky Mountains the western boundary of the earth. There is a land of promise beyond them, and thither, in search of the milk and honey of contentment and happiness, men are now directing their footsteps. Among them is our missionary, Rev. Ezra Fisher, at present of Iowa Territory. He is an experienced pioneer, having been several years engaged in missionary labors in the frontier settlements of our country, and is in several respects qualified for the enterprise in view.

Among the reasons he assigns for wishing to proceed, he states that there are companies forming in various places to go out the present year, and numbers of them are Baptists; that in Iowa he suffers every winter from an irritable state of his lungs, which he hopes will be removed by the soft, salubrious climate of Oregon; that, in all probability, his kindred kindred will be found in the West, and his place in Iowa can be easily supplied; and that, having been a pioneer many years, he has no desire to take charge of any church in the old settlements, comparatively supplied with gospel institutions, when so many new ones, much further advanced into the wilderness, are destitute.

Before proceeding he is desirous of visiting some of the Atlantic States, to perfect some plans essential to the success of the enterprise, and in the course of the present season he may be expected to visit many churches and associations, when he will more fully make known his views, and hopes to meet with liberal encouragement. The Executive Committee have sanctioned his proposed visit, and trust that the friends with whom he communicates will be prepared to receive and aid him in a manner worthy of the important and difficult undertaking in which he is about to engage.

We had previously heard, from other quarters, that numerous individuals and families of our neighbors in Indiana, Illinois and the territories beyond them, were preparing to remove to "the West" this summer, and we suppose some of them have already taken up the line of march for that much talked of point. We hope it will be found at Oregon.

and that none will feel compelled to pursue their search for it across the Pacific Ocean.

But, seriously, Oregon must and will be peopled. It is, probably, as favorable a period for the commencement of emigration as could be reasonably desired or expected in many years to come, and, wise or unwise, the people are on the way. The institutions of the gospel must accompany them. The ark of the covenant must not follow the host, it must lead the way, and guide their footsteps. We must not hazard the consequences of delay in this great work, but at any cost the gospel of Christ should be sent—especially with our brethren who go, and the very first stone in the moral and social character of the settlers of that far-distant region should receive the indelible impress of Christianity.

We commend this subject to the prayerful attention of the churches, and indulge the unwavering belief that something worthy of them will be done for Oregon.

BENJAMIN M. HILL, Cor. Sec.

The Life of a Sailor.

The following is the address of Sailing Master F. W. MOORES, at the Anniversary of the Seamen's Friend Society, on Wednesday, the 31st ult.:

MR. PRESIDENT—I rise, sir, to move the acceptance of this report. But previous to the question being taken, I beg to leave to offer a few remarks. Time will not allow us to review the various points of this interesting document in detail; we will, therefore, with a general glance, touch upon the subjects for which we have this day assembled.

The interest exhibited in behalf of the seafaring man at the present day, is of no ordinary character. It is a widespread feeling, and is the result of a voice which speaks, which says, let us elevate the sailor to a level with humanity. And I trust I shall be pardoned, Mr. President, if an indulgence in recollections of bygone days, should awaken emotions which may not here be suppressed. Eight and twenty summers have nearly passed over my head, since first I launched upon the sailor's plank. Nursed, as it were, upon the billow, reared upon the mountain-wave, and having with many a bold tar, dared the elements to strife, no wonder if I should feel myself identified with the sailor. No wonder, sir, if the sympathetic sigh should heave my breast, when I mark the devoted step of the sailor reeling his way down to the quicksands of destruction.

Killed before my eyes, drowned by my side—grews depopulated by and widowed, the sailor's life is a life of peril and sorrow, and the wreck and storm, have all been witnessed or participated in by him who now addresses you. But the dark side of the picture is yet to be rehearsed. In former days, a moral death seemed to pervade the whole of the seafaring man's life. He was a creature of the senses, and his passions were his masters. He was a creature of the senses, and his passions were his masters. He was a creature of the senses, and his passions were his masters.

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"A home and a country remain not for me,"

did not the sailor stand by to transport them to these happy shores, where there were none to molest or to make them afraid? Was it not through the agency of the bold navigator, that civilization and Christianity cleared the forest thicket of the Red Man, until the echo of the war-whoop, fingers only in the far West?

Villages, towns and cities have risen in rapid succession; a mighty nation has sprung into being by the hand of the compact; that they are no longer the mechanic muddled at his bench; the merchant failed because he drank; the lawyer died of delirium tremens; the physician could not heal himself; the sacred deed received inspiration from the shrine of Bacchus; and the sailor was carried to his boat. But thanks to a kind overruling Providence, the arm of the destroyer is stayed. Washingtonians have come to the rescue; and total abstinence from all that can intoxicate is becoming the fashion of the day. And while the healthy tone of sobriety is being diffused through all the grades and classes of community, the sailor also is receiving the benefit of this mighty reformation. Let us then turn from the dark pages of other days, and see by the side of a poor woman not long since, who was accustomed to earn her livelihood by working for the farmers at about fifteen cents per day. It happened that a small annuity of not quite one hundred dollars was bequeathed to her by a relative; after this event she became deeply interested in the spread of the gospel. As she was the place of a missionary meeting, held in the church where she lived, she shared forward more than eighty dollars as her donation. The chairman of the meeting, to whom she offered the money, refused to take so much, supposing that she could not afford to give it; but she insisted upon his receiving the whole amount. The next year she presented a still larger sum, almost one hundred dollars, which she had saved for the purpose. She had supported herself by working for the farmers as before mentioned, and devoted her annuity to the cause of missions;—thus beautifully exemplifying a literal compliance with the precept of the apostle:—"Let him labor, working with his hands, that he may have to give to him that needeth." Where the church pervaded by such a spirit, how soon would the earth "be full of the knowledge of the Lord, as the waters cover the sea."

We perceive that this Society has now been in existence fifteen years; that it has created what is denominated a Sailing Home; that a temple dedicated to the worship of Almighty God, owes its existence to this Society; that a Savings Bank has received between nine and ten hundred dollars each, from seamen, during one year, through the influence of this Society; that the number who enjoy the privileges of the sanctuary amount to 5000; that the Sabbath school has gathered in the children of seamen from eight kingdoms, and that spiritual instruction is extended also to men of all ages; that two young men are now studying for the ministry; and that between four and five hundred have become mates of vessels and some of them masters.

We are informed, also, that the present Sailing Home is wholly inadequate to the wants of the Society, there having been through its efforts such a great revolution in the habits of seamen. What, then, shall we say to all this? May not the smile of joy rest upon our countenances, as we behold the brilliant star of hope rising over the destiny of the sailor, and the clouds of adversity gradually receding and settling in the distance? May you not thank God and take courage, when through your agency a being long sunk to the lowest depths of degradation, a victim to every species of vice, to which the appetite of man could possibly reduce him, is now seen rising steadily to the level of respectability, and demanding a place in the social circle of society?

May you not feel encouraged to press onward in this great cause, when we see men, so long besotted by intemperance in its most odious form, now sober and in their right minds—their lives and conversation giving evidence of an entire change of character? On the Sabbath day, the sailor may now be seen reverently moving towards the house of God, there to unite his voice of prayer and praise with those of God's people. Throughout the week, the sailor may now be seen in the enjoyment of ease and contentment at the Sailor's Home, with his tea and his coffee, and his glass of cold water; making profitable investments of his hard earnings; depositing in the Savings Bank; planning a cottage and a garden for the evening of his days; or at the evening tea party or lecture.

We now see seamen who are active members of churches, and of various benevolent and charitable institutions, abounding in good works, and serving their God and fellow-men with zeal and fidelity. See then for your encouragement what happy results your efforts have produced. Sailors are even becoming our spiritual guides, faithful in Israel. This is repeating with compound interest. Can you then better dispense of your substance, than to erect another Sailor's Home? Introduce the sailor to such houses, where his comfort and well-being are promoted; where his newly acquired taste for order and regularity, virtue and sobriety, may be

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We are informed, also, that the present Sailing Home is wholly inadequate to the wants of the Society, there having been through its efforts such a great revolution in the habits of seamen. What, then, shall we say to all this? May not the smile of joy rest upon our countenances, as we behold the brilliant star of hope rising over the destiny of the sailor, and the clouds of adversity gradually receding and settling in the distance? May you not thank God and take courage, when through your agency a being long sunk to the lowest depths of degradation, a victim to every species of vice, to which the appetite of man could possibly reduce him, is now seen rising steadily to the level of respectability, and demanding a place in the social circle of society?

May you not feel encouraged to press onward in this great cause, when we see men, so long besotted by intemperance in its most odious form, now sober and in their right minds—their lives and conversation giving evidence of an entire change of character? On the Sabbath day, the sailor may now be seen reverently moving towards the house of God, there to unite his voice of prayer and praise with those of God's people. Throughout the week, the sailor may now be seen in the enjoyment of ease and contentment at the Sailor's Home, with his tea and his coffee, and his glass of cold water; making profitable investments of his hard earnings; depositing in the Savings Bank; planning a cottage and a garden for the evening of his days; or at the evening tea party or lecture.

We now see seamen who are active members of churches, and of various benevolent and charitable institutions, abounding in good works, and serving their God and fellow-men with zeal and fidelity. See then for your encouragement what happy results your efforts have produced. Sailors are even becoming our spiritual guides, faithful in Israel. This is repeating with compound interest. Can you then better dispense of your substance, than to erect another Sailor's Home? Introduce the sailor to such houses, where his comfort and well-being are promoted; where his newly acquired taste for order and regularity, virtue and sobriety, may be

gratified; where he may be seated at a comfortable, cheerful and pleasant table; where he may find a clean chamber and a good bed, with a Bible on the stand; where he may, unmolested, kneel by his bedside in secret prayer, and commend his soul to the kind care of his Heavenly Father, ere he lies him down to sleep; where in short, he may move tranquilly along on the high road to heaven.

"A home and a country remain not for me,"

did not the sailor stand by to transport them to these happy shores, where there were none to molest or to make them afraid? Was it not through the agency of the bold navigator, that civilization and Christianity cleared the forest thicket of the Red Man, until the echo of the war-whoop, fingers only in the far West?

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the end of that time he was permitted to enjoy the freedom of the Colony. He proceeds immediately to the frontier, where he expects to meet his family, from whom he has been absent about four years, after which he goes to France. Mr. Bourdon is son-in-law of Speaker Papineau, so well known in Canada.

The Papists.

The interference of Papists with the labor of Protestant missionaries, at the present time, is one of those evils, which a wise Providence permits, to try the faith of those who are laboring and praying for the progress of pure religion on earth. At two of the most important stations of the American Board of Commissioners, the missionaries find the presence and influence of Jesuits, a very serious obstacle. At the Sandwich Islands, they are making a vigorous and direct effort to prevent the progress of the gospel through the missionaries. Speaking of the southern district of Hawaii, one of these Islands, a missionary writes, "The Papists have entered this field, and are using their utmost endeavors to draw the people after them. They do all they can to prevent the good people, and bring the missionaries into disrepute; all who are willing they take down the names, hang a string of beads, with a cross appended, around the neck, and pronouncing them good Catholics, bid them follow them in their train to oppose the wicked colonists. One of our schools has been entirely broken up. They tell the people that in less than four months there will not be Protestants, or Catholics, in all the region." They frequently receive excluded and otherwise disaffected members of the mission churches, and work extensively on the baser sort.

The Jesuits are also at the present time endeavoring to counteract the influence of the missionaries of that Board among the Nestorians. They have attempted to bribe the Nestorian Patriarch. Though his efforts have been unsuccessful, yet, as the Patriarch is a man, if not of doubtful piety, at best, but poorly fitted to withstand the wiles of such adversaries of the truth, the result is uncertain.

The blessing of missionary labor in the South Sea Islands is exposed at this moment to a similar light. Not only have Catholic missionaries commenced their operations on the Marquesas Islands, which are pagan, but they have labored at Tahiti, one of the first and fairest fields of the London Missionary Society. Blacked by the power of the French Government, which seems to be leading its influence directly for the advancement of popery, there is ground to fear that a doubtful conflict awaits the friends of truth.

Nor are the stations of our own Board to remain long free from papal interference. Already twelve Catholic missionaries are said to have directed their course towards Borneo. Were they to confine their labors to the Borneo exclusively, the effect on our missions would not be great for the present. But should they, which is justly to be feared, enter the Karen field, or to the souls of that benighted people. If the man of sin does get a strong hold of that nation, it would be a solemn question for American Baptists, how far they are responsible. We have no time to lose. Preachers should be multiplied. Native assistants need to be thoroughly educated. Every Christian, every man, woman and child should take themselves the question, what can I do to give to that country the blessing of Christianity? One dollar, or one laborer will accomplish more, than two men, when the country shall be over-run with papal priests and papal schools.—*Macedonia.*

I have no Time.

This is sometimes urged as a reason for making little or no preparation for the Monthly Concert. Indeed some pastors habitually excuse themselves on this ground, from devoting that attention to this subject which its importance demands. If the plea is valid, we can only say that the condition of every such pastor, as well as that of his people, is much to be deplored. And this for two reasons.

1. Both pastor and people are deprived of a valuable means of intellectual improvement. The Monthly Concert may become exceedingly instructive. History, geography, the manners and customs of different nations, the religious and philosophical opinions—in a word, their past, present and future, all pass in review. Indeed, whatever pertains to the heavenly world—those things which are true, whether in their moral, political or moral relations, is a legitimate subject of investigation and study.

2. Both pastor and people are deprived of a valuable means of developing the Christian character. That must be a very dwarfish kind of piety which has no opportunity to expend its sympathies on a lost world. The Bible is not fully understood, the commands of Christ are not fully obeyed, till we become deeply interested and personally active in the work of evangelizing the whole world. The providence of God, moreover, in its majestic progress and in its wonderful unfoldings, brings no aliment to the faith of those who do not observe the changes which are going on in the employment of time. Again we say, that those pastors are much to be pitied, and so are their people, who have no time to prepare for the Monthly Concert. But is this true? Is it not the power of every pastor to collect a sufficient amount of missionary intelligence, within the space of one month, to make his concert interesting and profitable? It would seem that he need not gather abundant materials, with our present facilities, he must shut both his eyes and ears to what is going on around him.

I have no time! Give then to this employment those fragments of time, those vacant seasons, whether longer or shorter, which may have hitherto glided away without improvement. The first leisure moment which you have, take up some missionary publication, read with pen or pencil in hand, so continue to the end of the month, and then collect the fruit of your labor, and see if you are not encouraged and animated by the result.

I have no time! Is this the final answer? Then it must be that some portion of your time is appropriated to matters of inferior importance. Perhaps your system of reading demands a revision. Perhaps your visits may be shortened or lessened. It would be improper for another to apply the pruning-knife. Will not you perform this duty for yourself? The claims of the heathen, in view of the waste of your own season, will you not re-examine this question?—*Danvers.*

The Tea Tax.

Says the London Patriot, the sum paid annually for tea by the consumers, is stated at about £9,000,000 sterling, or about \$43,000,000. From this deduct \$10,000,000 which goes to the Crown for duty, directly or indirectly, leaving \$33,000,000. The consumers of tea in the United States do not pay for that article less than \$5,000,000; none of which goes to the support of the government. Suppose now that the tea consumers of Britain, looking at the worth of the soul, and desiring to see the salvation, and thinking that the heathen should enjoy the blessings of Christian instruction, that they themselves should enjoy the luxury of tea, should cheerfully relinquish the beverage, and contribute their twenty-five millions of dollars annually to the propagation of the gospel; and suppose that the tea consumers of the United States, taking a similar view of the subject, should dedicate their five millions of dollars annually to the same work—how many would call it infatuation, and forbade ruin to the nation? Would it not be a blessing, with God's blessing, what light and knowledge, what improvement in character and condition, what happiness, present and eternal, would speedily flow to five hundred millions of miserable, benighted, and ruined men!

"Protestants and their missionaries," says Mr. Parker, missionary to the Nestorians, "need the security of papacy to keep them humble, and especially to rescue them from their slumber, and prompt them to higher and holier doings, in their Master's service."

Christian Reflector.

BOSTON, WEDNESDAY, JUNE 14, 1843.

Bible Preaching.

We have in this age too little Bible preaching, and in its stead too many moral essays, philosophical disquisitions, and hortatory harangues. There is so little of important scriptural truth, of real gospel, in many sermons, delivered by men who doubtless intend well and desire to do good, that the conviction is forced upon us that the preachers themselves are quite unapprised of the exhaustless treasures which the Bible contains. They are so superficial in the presentation of its truths, they manifest so little interest or enthusiasm in their weak attempts to expound and enforce them—or they have so much philosophy and metaphysics in their sermons, that did they not announce a text from the Bible, the hearer would hardly be reminded that such a book was in existence, or if so, that it was a book of any remarkable value. This is one reason, doubtless, why the Bible is so little read by Christians generally, and why their knowledge of its doctrines is so superficial. If they have made that word their "choice," and "lasting heritage," they certainly do not show that in this, they are.

"nobis potius rebus—
And warmest thoughts engage."

And are we not correct in saying that it is not the tendency of many of the sermons to which they listen, to lead them to that word, or to inspire them with a desire to search its hidden treasures, and drink from its living springs? More expository preaching would doubtless be beneficial. By discarding entirely upon themes, and in their discussion following the ordinary rules of sermonizing, many things are overlooked; and often the scope and connection of the sacred writers, which is all-important to a proper and correct understanding of the Scriptures. Many suppose it impossible to keep up the interest in a congregation by expository discourses. It may be, if the preacher, in expounding, wastes his energies on useless definitions, philological criticisms, and mere comparisons of parallel passages. He may do this and appear very learned, but his expositions will be dry and profitless. The pulpit expositor should inquire what important truths or lessons are conveyed in the paragraph before him, and should trouble his hearers with the fewest verbal criticisms possible. He should "drink into the spirit" of the inspired writer. He should strive to make the Bible as rich and precious to the spiritual minds of his auditory, as it is capable of being made. The word of God, studied and expounded thus, will prove a fund literally inexhaustible.

We commend to the reader the following remarks of an anonymous writer, bearing directly upon this subject. He says—"Every scribe well instructed in the Scriptures will be able to bring forth, out of that treasury, things new and old; things new to his own mind, and to the minds of his hearers, because they never so felt their force before; things old, yet, like old wine, the better for their age; things which are, paradoxical as it may seem, both new and old at the same time; because they are seen to be the same eternal truths which the mind has been familiar with from childhood; and new, because exhibited and felt with a freshness and power, a force of evidence, and an extent and variety of application, of which they were not known to be capable. Who can say that he has, in his sermons, exhibited every truth in the Bible, sustained by all the evidence, and accompanied by all the illustrations, and applied to all the practical uses, which are connected with it in the Bible? Let no man think himself obliged to go out of the Bible for new matter, till he has done this."

We are aware that a demand exists, and prevails, indeed, to a wide extent, for preaching which is original, novel, exciting. Certain semi-infidel—"transcendental" preachers, in this community, are said to be very popular. We cannot deny it; we only say, we do not envy the popularity which such men acquire. There is higher praise than human applause. It may be pleasant to have one's sermons admired and complimented, but if to be an acceptable preacher, a man must discard the poetry—the disquisitions of a sophist, or the dreams of a vagabond, we say let him be contented to have no expressions of approbation and to have but few hearers to sit under his ministry. The simple word of life should satisfy the minister whose object it is to honor God and prepare sinful men for a heaven of holiness, and it should not discourage him, or induce him to resort to unbalancing means of any kind, because *Bible preaching* is unpalatable to the multitude. It is this only that will feed the Christian; it is this only that will convert and save the soul.

Dr. Wayland's Sermon.

"The harvest of the earth is ripe."—Rev. 14: 15.

Every event of our lives, said Dr. W., has a twofold connection—with the present, and with the future. Every thought, word, and action does its part in forming the future character. No man tells even the immediate effect of a certain course of conduct, much less can he fix the point when the consequences will terminate. There are however important critical junctures in the history of every individual, as well as of communities, states and nations, which give direction to their whole subsequent career. A high moral character is necessary to pass these periods successfully. Such a crisis existed in France at the time of the Revolution, and it was for want of this quality that she was unable to outlive the billows of internal commotion. Such a crisis also existed when our Puritan fathers were under the necessity of seeking a home in this western wilderness, that they might worship God according to the dictates of their own consciences.

The year seventeen hundred and seventy six also presents a period when the destiny of this nation was to be decided by a single act, and the liberty which we now enjoy was purchased by blood, which was freely shed in that hour of national peril. Had our ancestors been actuated only by the present, or had they been actuated only by the high moral character of which I have spoken, it would have been far otherwise with us than it is; but they looked forward to future ages—they were actuated by a holy and patriotic love, and they counted not their own lives dear to them, that they might break the yoke of tyranny, and transmit to others a boon which was so dear to them.

The church of Christ has existed under like circumstances as individuals or nations, and like them also, has been subject to the same important crises. In primitive times, when the rage and persecution of the Jews presented a most formidable barrier to the truth, Christians were under the necessity of determining whether the gospel of Christ should be preached to the end of the world, or be blotted out forever. They emphatically acted, not for themselves, but for others. They considered it a question which they themselves were to decide, whether weal or woe was to be the portion of the human race—whether a night of spiritual darkness, and the shades of death, should prevail over the world, down to the latest times, or whether the light of life should dispel this darkness, and bring in an eternal day. The present era is a crisis in the history of the church, more important than any she has ever passed. "The harvest of the earth is ripe," and it becomes her to put in the sickle and reap. But let us attend to some of the evidences that such is the case.

1st. *The world is open to her exertions.* What prevents the furnishing of every individual in the United States with the word of God? Nothing: they are accessible, and in most cases would gladly avail themselves of the privilege. And not only the United States, but the entire unevangelized world. The whole of Africa—the shores of the Mediterranean—and even the Mohammedans are permitting the word of God to be preached and circulated among them. China, with her three hundred millions, one-third of the population of the globe, is now accessible to the missionary of the cross. The door of the world has thus been opened, and the heathen brought out and laid at the feet of the Christian. The harvest indeed is ripe, and it only needs Christian enterprise, to secure the cross. But if the season is not improved, and the means are not employed to give the nations of the earth a knowledge of Christ, they will soon be destitute of any religion. This was the case with the inhabitants of the Sandwich Islands, before they were visited by the missionaries; but not only are they now ready to hear the gospel, but many other nations are hungering and thirsting to obtain the bread of life. The Karens seem ever more ready to receive the word, than the people of Boston. And indeed, to confess the truth, nothing is so affecting as the urgent appeals that are constantly coming from the heathen nations, to supply their spiritual wants.

2d. *The church never enjoyed so great advantages for doing good.* Commerce is now in a most flourishing condition. Every land is being visited by representatives of Christian nations. Intercourse and trade, when properly conducted, have an effect to awaken interest; to inspire confidence; to disarm prejudice, and thus open the way for the gospel. Wealth is now possessed in greater abundance than ever before; this, combined with industry and the useful arts, gives the church a greater influence than she has ever before exerted. The press has become a mighty engine of power. By means of this the Bible, translated into all the living languages, is put to the most distant and secluded; thus giving the church an advantage, compared with which the gift of tongues ought not to be mentioned. The heathen are able to read, and by means of books are able to converse with those, not immediately to the public eye, but in the privacy of their hearts. The market, not only the turn of the populace, but at their own firesides. Divine truth is thus left to make its impression on the mind, and stamp its imprints on the heart. What then prevents the universal diffusion of the gospel? The same God rules on high—the promises are the same—the Holy Spirit is as ready as ever to attend the word and cause it to accomplish the end desired. The fault must be with the church. It requires a more faithful and vigorous application of the means. This she is able to do. Look at the last Presidential Election. If half the wealth and energy which was spent on that occasion, had been spent in the cause of Christ, the whole nation would have been converted. O, that the children of the light were as wise as those of the world.

It may be objected that the operation of the Spirit is sovereign, and we cannot accomplish anything till the time shall come. True, and when that time comes, we shall be ready to do it. But it may be sufficient in answer to this objection, to call to mind the promise of God, "I am with you always, even unto the end of the world." We should remember that the Holy Spirit has been operating in an unusual manner. The Karens seemed to be looking out and expecting religious teachers. The overruling providences, among them, which have been referred to, this afternoon, by Bro. Kinsaid, seem wonderfully to have opened their hearts and favorably inclined them to religious truth. In these, said Dr. W., I hear the voice of God, as plainly as though I had stood at the foot of Mount Sinai.

The operations at the Sandwich Islands also evince a willingness on the part of the Holy Spirit to aid. Twenty-five years since, and there was no religion on the Islands. There is now at Honolulu the largest Christian church in the world, consisting of about six thousand members.

The church then is able—the heathen are ready—the Holy Spirit is operating—and if so, is it not true that the harvest is ripe? But it is not true that the harvest is ripe. It must be a harvest of short continuance. It must be a harvest to, or a whole year must pass before the opportunity will return. There is nothing which God will more abundantly reward, than the proper improvement of these occasions, and nothing which he will more severely reprove. Should the church prove recreant, I know of no visitation which would be too severe for God to inflict. The vials of his wrath must be filled from the present elements of disorder and confusion in the church.

The Holy Spirit may be withdrawn—the ministry may be left to care more for the fleece than the flock, retaining the form of godliness, but not the power of Christianity—and the worshippers, instead of worshipping the true God, be left to the pride of fashion, and the adoration of the temple and its drapery. Such a state of things is an infallible precursor to a wide spread system of infidelity. Should the church thus become corrupt, piety would again be driven to take up its abode in the caves and dens of the earth, and all religious profession would become the sport of the Popish hierarchy.

Is the church prepared to meet this crisis? Before answering this question, it is proper to consider what is necessary in order to do it. 1st. *A spirit of self-sacrifice.* A willingness to surrender to the cause all that is necessary for its complete success. Present considerations must be dismissed, and motives derived from the future. 2d. *A spirit of active enterprise.* A disposition to make the inquiry, How can I make my time, talents, example and influence conduce most to the cause of the Redeemer? 3d. *The unbroken unity of action.*

Now then, the spirit of self-sacrifice? Do we, as our part, the spirit of self-sacrifice? Alas, we can get advice from a lawyer for worldly enterprise, but very few are ready to make sacrifices for Christ. Where is the Christian, who is diminishing his expenses, or laying his plans to do good to the heathen? The American Board of Commissioners do not receive, in the aggregate, as much as is spent in a neighboring city for a single offensive article. The average amount given for foreign missions by another denomination is less than twelve and a half cents each. The church then is not ready.

But has also a spirit of active enterprise? What a field is here open for labor! Angels would gladly engage in it; but application is made to pastors, and none will leave their charge. Comparatively few students can be induced to study with the missionary enterprise in view. It is a sad thought, that in all the evangelical denominations of the United States, there are not fifteen persons now offering themselves for missionary service. Unity of action was another requisite. Is the church united in the great work of evangelizing the world? It is painful to discover the efforts that are being made to divide the churches for the accomplishment of what all admit ought to be done, and which could be more better accomplished if all would put shoulder to the wheel and co-operate harmoniously together. The church at present is somewhat like the children of Israel when they were on the banks of the Jordan. She is brought out of the wilderness into the full sun light. The enemies are also in sight, and are quailing at her approach; yet the church seems to be saying, "let us go back into Egypt."

Christian, are you willing?—do you shrink back from this enterprise? God will not long continue the opportunity, if neglected. The fact is, sacrifices must be made. A deep and abiding sense of the declaration, "ye are not your own, ye are bought with a price," should rest upon the mind of every one who professes to love God, and stimulate him to thrust in his sickle and reap, that he may not only honor God, but gather fruit unto eternal life.

Evil of hasty Admissions.

The Rev. CHARLES E. WILSON, of Haddonfield, N.J. has addressed us a short communication, headed as above, which we have read with unmingled astonishment, and which justice to the Baptist denomination requires us to publish. The following is a copy.

BROTHER GRAVES.—A late number of the Presbyterian now before me, contains a long article that was read before the General Assembly of the Presbyterian Church, (old school), by Rev. Parsons Cooke, a delegate to this body, from the General Association of Massachusetts. The following is an extract from the article, which is very interesting and instructive. "While Millerism has made havoc of churches in other denominations among us, it has produced next to no injury to our churches and societies. Thus we have had a practical illustration of the conservative tendency of those principles and measures, that have been the support of our churches. It has been found, by actual examination of statistics, that in those denominations in New England, that generally favor the objectionable measures, to wit, the Mass. Baptists, and Free-Will Baptists, just about one half of the persons admitted to the church, go out of it by excommunication; and that, notwithstanding any laxity of discipline that may exist among them; while the proportion exacted by our churches, I have seen but from ten to twelve per cent. This difference however is probably owing in part to the different kinds and degrees of doctrinal instruction, and in part to the different degrees of vigilance in the churches. It is a very instructive and valuable fact, and one which should lead us to guard our churches and societies. Thus we have had a practical illustration of the conservative tendency of those principles and measures, that have been the support of our churches. It has been found, by actual examination of statistics, that in those denominations in New England, that generally favor the objectionable measures, to wit, the Mass. 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Prison Discipline Society.

ABSTRACT OF THE 18th ANNUAL REPORT.

PENNSYLVANIA SYSTEM.

The Report goes at length into the proof that the Pennsylvania System has failed to answer the expectations and promises of its early friends, in several particulars, namely: in preventing evil communication; in deterring from crime and preventing recidivists; in regard to its effects on health and life; in regard to its effects on the mind; in regard to self-support; and in regard to its extension in America.

Under each of these heads evidence is presented, from the reports of the Inspectors, Warden and Physicians of the Philadelphia Penitentiary, and from other official documents, to show, in the first place, that beneficial effects were anticipated from the system by its early friends, in all the above respects; and in the next place, that the operation of the system has in every particular failed to realize these anticipations. We give a brief abstract of the argument under the several heads:—

Preventing Evil Communication.—That the friends of the system did expect and promise that evil communication would be prevented, is shown, 1. By the early reports of the Warden, in which he declares that the structure and discipline of the Penitentiary have completely accomplished the great desideratum of preventing all intercourse among prisoners, conversation, and acquaintances being rendered impracticable—and no instance of such communication having been known. 2. By the message of Gov. Wolf, in 1833, which declares that the prisoners work to more advantage, having no opportunity for forming an acquaintance with each other, no contamination taking place, &c. 3. By a statement in a pamphlet, published in 1833, by the Prison Society of Philadelphia, that repeated attempts to converse by two parties in adjoining cells had utterly failed.

That the system has failed to answer these expectations and promises, is shown, 1. By a minority report of a committee of the Legislature, in 1835, stating that in consequence of a defect in the construction of the sewer or privy pipes, prisoners had been able to converse with each other, so as to concert a general insurrection. 2. By a report of the Legislative committee, in 1837, respecting the Penitentiary at Pittsburgh, in which they state, as the result of a scrutinizing inquiry, that the defects in the construction of the prison prevented in a great measure the possibility of strict solitary confinement, and admit almost unlimited communication between the inmates. 3. By the report of the Warden of the Philadelphia Penitentiary, 1833, stating that an alteration in one of the blocks had rendered it impossible for the prisoners to communicate, as they formerly did, through the small crevice by the side of the pipe conveying hot water. 4. By the testimony of the master of the House of Correction at South Boston, who visited the Penitentiary in Philadelphia, in 1838, and who stated that there were several different ways in which the prisoners might communicate with each other.

Deterring from Crime and Preventing Recidivists.—The same course of argument is pursued as in reference to the former point. The Inspectors of the Eastern Penitentiary, in their early reports, state that great terror was impressed upon the minds of the community by the institution, and that it was carefully ascertained that knowing rogues had avoided committing offences which would subject them to its discipline. The Warden, in 1831, stated that of the whole number which had been discharged, (15) they had received an unfavorable account of one; and he had shown a disposition to avoid the prison hereafter. The Governor in his message, in 1832, spoke of the fact that not a single convict discharged from the prison had ever returned to it, as bearing strong testimony in favor of its discipline. The Inspectors, in 1833, say, concerning the discharged, that the term which they spent in their lonely cell has made such an impression as to induce them to bid a long farewell to the State. The Warden, in 1832, attributes a diminution of prisoners to the knowledge that the community of thieves had of the nature and discipline of the establishment.

That these expectations and promises have not been realized, appears as follows. The Warden, in 1832, states that of 142 prisoners, the whole number which had been received from the first, 32 were known to be old offenders, although as yet none had been recommitted who had been discharged from the Eastern Penitentiary. In 1833, the Warden says that of 77 received the previous year, 9 were on second conviction, 5 on the third, and 2 on the sixth—none, however, previously in that prison. In 1834, the Warden reports 3 returned to the prison, recommitted, and of those received in 1836, he says, 6 had been in that prison before. In their 9th report, the Inspectors state that 11 of the 19 prisoners recommitted the previous year had been repeatedly inmates of the Walnut street Prison. In their 10th report, 1838, the Inspectors say that of 23 re-convicts, 15 were old offenders, tenants of other prisons. In 1830, there were 35 recommitments, 26 old convicts, some of whom had served sentences four or five times in the Walnut street and other prisons. In 1840, 13 of those discharged from the Eastern Penitentiary were recommitted. And by the report of the Inspectors for the year ending Jan. 1, 1842, it appears that out of 1480, the whole number of prisoners received from the first, 460 had been in that or other prisons from 2 to 9 times.

Effects on Health and Life.—The Warden, in 1830, the Inspector, in 1831, and the Governor and Physician in 1832, all expressed the opinion that the practical operation of the institution is not injurious to the physical powers of the prisoners, and that the deaths which had taken place did not throw a doubt on the propriety or humanity of the system. The Physician, in 1833, asserted that the peculiar mode of confinement, so far from being injurious to the health, was found to be beneficial.

The failure of the system, in this respect, appears by the reports of the Physician, who in 1836 and 1837 gives the deaths among the whole prisoners, 3 per cent. and the colored prisoners state, that the mortality was greater than any preceding year. They however say, in the same report, that the mortality of the two previous years is not to be charged to the system of solitary confinement. From 1837 to 1841, the deaths were nearly 5 per cent., while the average mortality in prisons on the Auburn plan has been 2 per cent.

Effects on the Mind.—The Warden, in 1830, and a pamphlet published by the Philadelphia Prison Society in 1834, unhesitatingly declared the conviction that the system of solitary confinement was not injurious to the intellects of those confined. There is some reason, however, to believe that the early friends of the solitary system had some misgivings on this point.

In 1837, evidence began to appear in the official documents, concerning mania, hallucination, &c., which showed a state of things never before known in the United States, among an equal number of prisoners. For five years, 1837-1841, the Physician's reports show ninety cases of mental disorder, the average number of prisoners being 383. The diseases were mostly occasioned by the 'secret vice'.

Self-support.—The Warden, in his reports of 1829 and 1830, expressed a sanguine belief, that the system would be found to afford a pecuniary relief, and that the net profits of a prison conducted on the plan of separate confinement would be greater than those which might result from joint labor. The Governor, in 1832, expressed a belief that the prison, when fully organized, would defray its entire expenses; and the Inspectors, in their 4th report, gave it as their opinion that whenever the prison was fully occupied, a revenue would arise from the labor of the convicts.

On the other hand, the Inspectors say, in 1833, that the avails of the convicts' labor was not sufficient for their support; in 1837, that the manufacturing operations of the prison were attended with considerable loss; and in 1838, that the institution was unproductive compared with other institutions. And there was paid from the State treasury to the Eastern Penitentiary, in 1838 and in 1839, the sum of \$52,086 71.

The early friends of the solitary system in Philadelphia also expressed fears and predictions, that the prisons on the Auburn plan would not support themselves.

Whereas official documents show that the Auburn prison, from 1828 to 1841, produced, above all expenses, \$60,400 50—the new prison at Westfield, from 1837 to 1842, \$78,999 87—the prison at Sing Sing, from 1833 to 1842, \$119,327 24—the Charlestown Prison, from 1831 to 1842, \$45,393 74—the prison at Columbus, Ohio, from 1835 to 1842, \$124,963 78. These five prisons, on the Auburn plan, have earned, since 1827, above all expenses, including the salaries of officers, \$438,245 22—while, in two years of the time the sum of \$52,086 76 was paid to the new Penitentiary in Philadelphia, out of the State Treasury; that that institution has cost the public in 14 years, from the State and county treasuries, \$320,000 dollars for current expenses, to support less than 500 convicts.

Extent of the system in America.—There were not only expectations and promises on the part of the early friends of the Pennsylvania system, that it would extend in other lands; but an impression has gone abroad that these expectations have been realized in America. Mr. Frazer, an advocate of the French system of prison discipline, wrote a prize essay in 1838, in which he speaks of the Pennsylvania system as having been adopted in the greater number of the American prisons.

Facts show Mr. Frazer's statement to be almost a total misapprehension, and prove that the expectations of the early friends of the solitary system, in regard to its extension in this country, have not been realized. In 1838, there were but three State Prisons in the United States—two in Pennsylvania, and one in New Jersey—on the Pennsylvania plan; while within a few years previous the Auburn plan had been adopted in New Hampshire, Vermont, Massachusetts, Connecticut, New York, Maryland, District of Columbia, Virginia, Georgia, Tennessee, Illinois, Ohio and Upper Canada. Since 1838 no State in America has adopted the separate system, with the exception of Rhode Island, where already it has been abandoned. Out of 37 prisoners having become deranged; while Louisiana, Mississippi, Alabama, Kentucky, Indiana, Michigan and Maine have adopted the Auburn system. A few Houses of Correction and County Prisons have been built in Pennsylvania and New Jersey, and one in New York city, and one is projected in Kentucky, on the Pennsylvania plan; while the Auburn plan has been extended and is extending to County Prisons, and Houses of Correction more generally in the Northern, Middle, Southern and Western States. Houses of Refuge for juvenile delinquents in America, are all on the plan of solitary confinement at night (or sleeping in separate beds under constant supervision) and labor in shops by day.

Millerism proved.

The advocates of the doctrine of the second advent in 1843, boast of having several different modes of calculating, from the prophecies of Daniel, all of which unite in fixing the event in the present year. This show of argument is quite imposing, and with many persons comes with all the authority of demonstration. In addition to these numerous proofs from prophecy, chronology, and history, many independent proofs have been announced from time to time, such as the reported mortality of the 'agony' of the world, the burning of the 'pyramids,' &c., which, as if in mockery of his prophetic illumination, have since come to life, the earthquake at Cape Hatteras, appearances in the sun and stars, and above all, the comet, which certainly was the lucifer match to burn up this world of ours.

These arguments have each made their converts. But there is still another class of persons who do not choose to be moved by arguments addressed either to faith, reason, or the senses. For this class another source of proof is opened, which is no other than a peculiar kind of inspiration. They do not claim to be prophets—they repudiate that view of the case in the strongest terms,—yet they say that they have been taught the doctrine by the Spirit of God, and that they know God requires them to believe it. They are not man-made Millerites—why have they scarcely read a second advent publication, and yet they have attained to the knowledge of the second advent near; and how can they be mistaken?

An instance of this kind lately occurred, which is too good to be lost. It was reported to the system of solitary confinement. From 1837 to 1841, the deaths were nearly 5 per cent., while the average mortality in prisons on the Auburn plan has been 2 per cent.

A certain farmer was much tried in mind in regard to the truth of Millerism; till at last, after praying over it a great while, he concluded to submit it to the Lord, and to pray that the Lord would give him some sign, to settle the question for him. Soon after he went to market with a load of hay, and on weighing it off—lo! and behold!! his load of hay weighed exactly 1843 pounds!! This settled the question with him. The world is to come to an end in 1843. And this is, in fact, the best proof which has yet appeared of Mr. Miller's theory.

[From our Correspondent.]

Central Union Association.

This body held its late anniversary with the Radnor Baptist Church, Pa., on the 30th and 31st of May. Br. Pennypacker, Esq., of Westchester, was chosen Moderator, and Br. Hobert, of Radnor, Clerk. The introductory sermon was preached by Br. Allison, of Vincent, and the missionary sermon by Br. Semple of Harrisburg. The circular letter was written by Br. Smith, of Frankfort. About 450 were added by baptism to the churches during the associational year. The next anniversary will be held with the Holmesburg Church. The subject of slavery was discussed at some length in a very good spirit; and although no direct action on the subject was taken, yet a vote that was passed, conclusively showed, that a majority of the delegates were decidedly anti-slavery in their views. Br. Aaron, of Norristown, recommended the Reflector to the Association, and offered to receive subscriptions for it. The meeting throughout was very harmonious, and the brethren separated with good feeling, and with increased zeal, no doubt, in the cause of their Redeemer.

[From our Correspondent.]

American Sunday School Union.

The Nineteenth Anniversary of this body was held on the 23d of May, in the First Presbyterian Church of Philadelphia. The services commenced with singing an appropriate hymn, selected for the occasion. Prayer was offered by Rev. Mr. Shultz of the Moravian Church. The venerable President, Alexander Henry, Esq., took the chair. An address of the annual report was read by Mr. Packard, one of the Secretaries. The amount received into the Treasury during the year from all sources, was something over \$65,000. The most of this however was realized from the sale of books, only a little over \$12,000 having been received as donations.

The meeting was addressed by Br. Tyng, of the Episcopal Church, and Br. Beecher, of the Presbyterian Church of Philadelphia, (new school); by Rev. Mr. Peck, of the Baptist Church, and Rev. Mr. Higgins, of the Methodist Church; and also by Mr. Leland, of the Presbyterian Church, (old school.) Some of the addresses were very good, and were listened to with fixed attention on the part of the large audience assembled. Dr. Tyng, who was sent by the Union, last year, as a delegate to England, said we were far before the English in our Sunday schools, and also in our primary. Sunday schools there, he stated, were not designed for the benefit of the children of the higher classes of society, but for the children of the poor. But in the United States these schools were open for the benefit of the children of every class, and here the children of the rich and the poor meet upon one common level. The Dr. further said, that our primary schools were far superior to those of England; and that some of the children of our common schools knew more of the geography of Great Britain, than did some members of Parliament, of the geography of the United States. In hearing one of these members speak in debate, allusion was made to this country. The Mississippi river was represented as extending from the Gulf of Mexico, to the great lakes, and running into the borders of the British Provinces. If my memory serves me correctly, the Dr. said there were no free schools in England sustained by the commonwealth, as there are in this country; and consequently, great numbers of the children of the poor grow up without realizing any advantages from the primary schools. The free schools that may exist, are charity schools.

The American Sunday School Union deserves a larger share of patronage from the Christian public than it receives. While each denomination may make provision for its own children, how are the wants of the children to be met, not found within the bounds of either? They must meet these wants, if they are met at all. And according to the statement of Rev. Mr. Peck, there is a very large number of children in the Valley of the Mississippi, that do not belong to either of the Christian denominations, and if these children are not supplied with Sunday school books by the Union, they must remain destitute of such books. For some cause or other, there is not the same degree of interest taken in this benevolent institution, that was some years since. Neither of the General Assemblies suspended business during the anniversary exercises.

June 7th, 1843.

Correspondence.

MR. EDITOR.—Numerous and pressing engagements prevented my attendance at the late anniversary of the American Baptist Anti-Slavery Convention held in your city. Since reading in the Reflector of the 1st inst., an account of what was done on that occasion, I have determined to submit to you for publication the following remarks.

During the winter and spring of 1842, in common with other brethren, I expressed my views fully in the Reflector, upon the importance of a new missionary organization. In all that I said, I did not urge that we need a new organization, on account of what was done at Baltimore, at the Triennial Convention in the spring of 1841. I did not think then, nor do I think now, that those "proceedings" furnish so much reason for dissatisfaction as some beloved brethren have seemed to suppose. If it was right for Northern brethren to be connected with Baptists at the South in a missionary, or any other religious organization, I cannot see how it could reasonably be expected that the former would yield nothing to the demands of the latter. This would be something entirely "new under the sun." The policy has long been for the South to demand, and for the North to yield; and why should any thing different have been looked for at Baltimore? Besides, it is always understood, that the different members of a partnership shall, to the utmost practicable extent,—as long as that partnership continues,—show a disposition to compromise and conciliate. As long, therefore, as the free North

and the slave-holding South continue together in the work of missions, I expect to see nothing less objectionable than occurred at Baltimore. If there was any thing wrong at that memorable Convention, I put it down as the necessary and inevitable fruits of a partnership which God cannot approve. I cannot, and never could, blame Northern brethren as some have blamed them, for their participation in what was there done, provided it is right for them in any way to be connected with slave-holders in the missionary enterprise. If this is right, then surely the work should be so carried on as to give satisfaction to all parties—to slave-holders as well as others. If I join a company of land-pirates—which term I use for illustration and not for comparison—and with them engage in a work of mercy, I should expect to work in a way that would be satisfactory to them. Certainly it is the last thing I should ever think of, that I could be allowed co-operation with them, and yet be everlastingly feeling fast with them because their contributions were the proceeds of the regular business by which they live. Now Northern brethren had united with Southern brethren in the missionary work, and if they were to continue with them, I do not blame the South for wishing and demanding a pledge that they were not disavowed. And further, I cannot see why those of the North, who were disposed to continue with them, should not give them the very pledge which it is understood was given them. All these things seem to me to have been the legitimate results of being connected with slave-holders, and as such, reasonable and manly ought to be followed. Hence, when I wrote my articles in favor of a new organization, I did not, I could not, urge it on account of "the doings of the Baltimore Convention," but rather on account of the essential sin, which there is in doing any thing in such a way as to seem to approve of the enslaving of human beings. Of course, the fact that the Board have re-affirmed their "neutrality" gives me little or no relief. I do, indeed, think that the policy of the Board will be the cause of the entire withdrawal of the South; for the South regard "neutrality" as opposition to them. And it is probable, as a final result, that the treasury of the Board will not much, if any longer, be polluted with the "price of blood."

The process by which I was led to believe a new organization necessary, was the following: I first inquired whether, according to the Bible, a connection with the workers of iniquity is right; and secondly, whether the history of modern missions from 1734, when the Moravians commenced at Greenland, down to the present time, exhibits a marked difference in the amount of divine favor bestowed upon those missions which have been planted and sustained without any connection with slavery, and those which have been planted and sustained by the fruits of this wicked system. The Bible alone I found plain enough for any unprejudiced mind; but the history of missions seemed to me to be a most lucid commentary upon it. Henceforth, there was not the shadow of a doubt in my mind, that the church which would labor to have the heathen, should do it without connivance at a species of iniquity, that sends as many heathen to hell in one year, as all Christendom have rescued from its dangers within the last five years. Conviction of this truth produced conviction that the Baptist mission society should be entirely and forever divorced from all connection with slavery; and, therefore, as the existing Board of Missions did not view the subject in this light, that a new organization would be indispensable.

The foregoing gives a concise view of the ground which I occupied before the Baptist Anti-Slavery Convention at Boston, in May, 1842, and upon which I stood when at that Convention, and acted in favor of a new organization. Moreover, I know it to be the ground which many others have occupied and still occupy. I have now taken the liberty to refer to it, in the hope that some good brother will, as the existing Board of Missions did not view the subject in this light, that a new organization would be indispensable.

L. CAREY STEVENS.
New Sharon, Me., May, 1843.

[From our Correspondent.]

Revival and Ordination in West Stockbridge.

It may not be inappropriate to inform the friends of Zion, who wholly uninteresting to them, to learn of her recent prosperity in West Stockbridge and vicinity. This revival commenced about the first of January last, with nothing more than ordinary means of grace, and continued nearly three months, during which time, God displayed his matchless power and abounding grace in the salvation of undying souls in a manner perfectly compatible with the nature of his being, and wonderful in our eyes.

We had previously no Baptist church in this place. There were a few brethren and sisters in this vicinity living at a distance from each other, and after due deliberation, these (nineteen in number) determined to call a council for the purpose of organizing themselves into a solemn and interesting capacity. A council convened for this purpose Feb. 18th, 1843. After a careful examination of the articles of faith of these brethren and sisters, it was unanimously resolved that they be recognized as an independent body. An appointed time an appropriate sermon was preached to the church by Rev. Mr. Hatch, of 1 Cor. 3: 19.—"Ye are God's building." On the 23d of Feb. Mr. LEWIS SELLICK was ordained to the pastoral charge of the Church. The sermon was preached by Rev. J. E. LaGrange. Ordaining prayer by Rev. Mr. Hatch. Laying on of hands by Elders Grant and Bush. Charge to candidate by Rev. Mr. Grant. Right hand of fellowship by Rev. Mr. Bush. Address to the church and congregation by Rev. Mr. Van Horn. Hymns and benediction by the candidate. The services were deeply interesting, and a heavenly spirit seemed to pervade both the church and congregation. The following Sabbath nineteen willing converts were baptized with Christ by baptism and prayer. This was a season of peculiar interest and solemnity, and we trust rendered salutary in many respects. We have enjoyed a number of baptismal seasons since that time, making in all between thirty and forty. A number have united by letter, making our present number sixty-five.

We trust there is an increasingly interesting state of religious feeling existing in the church, and we are walking together in the faith and fellowship of the gospel. We are determined by the grace of God to sustain this interest. We can say, notwithstanding the great obstacles that are thrown in our way, the great object to be attained makes every opposing object comparatively small.

L. S.
[Zion's Watchman and Baptist Register are requested to copy.]

The Editor's Table.

LAYS OF MY HOME, and other Poems, by John G. Whittier. Boston: Wm. D. Ticknor, 1843.

This is an elegant volume, containing much excellent poetry, and some stanzas that will well compare with the finest strains into which the English language has ever been wrought. Whittier's poetry is eminently spirit-stirring. It abounds with impassioned appeal and strong rebuke, and is always on the side of virtue and heaven. All who are familiar with it, and who cherish the affectionate and philanthropic spirit of its author, will be eager to possess this volume.

THE FAMILY OF BETHANY: or Meditations on the Eleventh Chapter of the Gospel according to St. John. By L. Bonnet, late one of the Chaplains of the French Church in London. With an Introductory Essay, by the Rev. Hugh White. New York: Robert Carter, Boston: for sale by Gould, Kendall & Lincoln, 39 Washington St., and D. S. King & Co., 1 Cornhill. 256 pp. 18mo.

This volume is deeply interesting, a sweet and pleasing theme to a religious mind, pursued with a congenial temper and with an ardent and fascinating and inspiring, as can well be conceived. It seems like a stream of sweet waters gushing from an overflowing fountain. At the same time, the work is eminently simple and practical. This is the first American, from the eighth London edition.

THE DAYS OF QUEEN MARY. With engravings. New York: Harper & Brothers. Boston: Saxton, Pierce & Co.

This is a voluminous account of the most remarkable and affecting scenes in English history. It was prepared with great care by the London Religious Tract Society, and is now re-printed without abridgement. The publishers say that no similar work has obtained a more extensive circulation in Great Britain. It contains 288 pages 18mo., and may be bought for 25 cents.

THE KEYS OF THE KINGDOM OF HEAVEN, and Power thereof, according to the Word of God. By that Learned and Judicious Divine, Mr. John Cotton, Teacher of the Church at Boston, in New England. Tending to reconcile some present differences about discipline. Published by Thos. Goodwin, Philip Noy, London, Printer, at a by him sold at his shop entering into Popes-head Alley, off of Lombard-street, 1844. Boston: reprinted by Tappan & Dennet, 1843.

This is an ancient Congregationalism, in which the ancient spelling, punctuation and style are carefully preserved as a curiosity. It is very learned, and to persons interested in that subject, or fond of curious and ancient writings, it will be a very acceptable publication.

T. H. CARTER & Co., have sent us Part 6 of "Marco Paul's Adventures in Pursuit of Knowledge," by Jacob Abbott, price 12-12 cents. This part completes the volume on Boston.

Baptist Church at Fitchburg.

BR. GRAY.—As it is always cheering to the friends of Zion to hear of her prosperity, allow me to say that I have visited few churches in New England that appears to be in a more prosperous condition than the church at Fitchburg, under the pastoral care of our esteemed Br. Tracy. They have enjoyed a very precious and powerful revival during the past winter and spring. I had the pleasure of spending the last Lord's day with them, and of presenting the claims of the A. and F. B. Society, to which was made a cheerful and liberal response. Br. Tracy baptized yesterday seven happy disciples, making seventy-three in all since the commencement of this year; among them a merchant of the first respectability in the place, who had been a member of a Congregational church fifteen years. A colored man and his two daughters, also were baptized. Verily, God is no respecter of persons, but in every nation he that feareth him and worketh right, he shall be accepted of him, since he has made of one blood all nations of men to dwell upon the earth. Yours truly,

H. SEAYER, Agent, A. & F. B. S.

CONTENTS OF THIS NUMBER OF OUR PAPER.

We have been compelled, on account of a superabundance of original matter, to insert an unusual number of communications on our outside—some on the last page. Let them not be overlooked.—The Report of the Prison Discipline Society is published at the request of the highly esteemed Secretary, Mr. Dwight, for whose use a quantity of extra copies of the paper will be printed. It is a document of great interest and value, and will receive the special attention of all who sympathize in the spirit of a Howard, or of that Saviour who will say to his chosen friends, "I was in prison, and ye came unto me." The spirit of Dr. Wayland's sermon, delivered on the evening of the 1st inst. at Bowdoin Square Church, will be found among the editorial communications. The communication of L. Stevens was doubtless intended for publication before the anniversary, but was not received in season. We regret that we are obliged to lay over other original articles—some for the second time.

CORNER STONE LAID AT WORCESTER.—The Corner Stone of a house of worship for the 2d Baptist Church in Worcester was laid on the morning of the 8th inst, with appropriate religious services. Address by the pastor, Rev. J. Jennings. Prayer by Rev. S. B. Swain, pastor of the 1st Church. The appropriate hymns were sung, written by Charles Thurber, Esq. We will publish them in our next. A deposit of appropriate articles was made under the stone. The house is located on Pleasant Street, to be of 16' by 62' feet, with a vestry, Sabbath school room, dressing room, pump room, wood room &c., in the basement. Its cost, when completed, including the land, will be about \$11,000.

TEXAS.—The deepest interest is felt by thousands in this community on the subject of the abolition of slavery in Texas. It is the opinion of many that this glorious consummation may be confidently expected, and this at an early period. Let it be achieved, and hundreds of enterprising young men in Massachusetts will be invincible in their desire for a new, wide, and unobscured field of exertion, will be almost instantly on their way to that land of fertility and beauty. Nothing is plainer than that Texas would be profited beyond calculation by adopting this measure. And slavery

in our own "free and happy" country could not long survive its abolition in that. The Lord hasten the event!

MASSACHUSETTS ABOLITION SOCIETY.—The late anniversary meeting of this Society was one of deep interest and great encouragement to many persons who attended it. The Editor of the New Hampshire Baptist Register, referring to the evening meeting, at which he was present, says that several addresses were made, and facts stated which had recently come to light, showing the feeling which is prevailing on the subject of emancipation in this country and Texas, calculated to encourage the heart and animate the hopes of the friends of the oppressed.

The same editor adds, "It was truly refreshing to our own spirits to witness the movements of the Society, on the original anti-slavery ground; manifesting an interest and sympathy for the slave, and adopting measures for his benefit with a candid and Christian spirit;—so different from the spirit and measures of those, who, in their enmity to the church and ministry, spend the greater part of their time denouncing them, and seem to forget the bondman."

Call for an Anti-Slavery Convention.

A convention of ministers and lay members of the various denominations of churches in Connecticut is hereby proposed to be held, for the purpose,

1. Of a free and friendly discussion of questions respecting slavery, and the means of its removal from our country, particularly in their moral and religious bearings.

2. Of inquiring after personal duty, in the present circumstances of the public mind on these subjects, and if possible, of uniting in the adoption of such measures, within their respective spheres of labor and influence, as shall tend to advance the great cause of universal emancipation.

In pursuance of these general objects, the wish has often been expressed, in various quarters, for such a convention as is now proposed; and especially a large number of individuals in different parts of the State, including twenty-seven pastors and ministers, having been consulted, have given their names respectively to invite and request their brethren in the ministry and in the churches, who are friendly to any kind of discussion and action on this subject, to convene for the purpose above specified, at Farmington, on Thursday, the 15th of June, at 10 o'clock, A. M.—Chr. Sec.

Secular Intelligence.

LATELY FROM MEXICO.—The New Orleans Picayune of the 20th ult. says, by the arrival of the schooner Wm. Byran, from Vera Cruz, we have correspondence and Mexican papers some five or six days later. The Mexican government has freighted a vessel at Vera Cruz to take to Comancilla the reply of Santa Anna to the conditions of the Campecheanos, which was sent to him by Ampudia for his approval. There was much speculation at Vera Cruz as to its nature. Santa Anna may be accepted of the terms upon which they offer him peace, while others feel assured that he is determined to carry on the war as long as he can raise a dollar with which to do so. The city of Delaware, 8000 for the United States, reached Vera Cruz in safety on the 20th inst. The Dolphin was to take it on board and was expected to sail on the 22d, but has not yet departed. There were constant arrivals of cotton at Vera Cruz on account of the 30,000 bales recently contracted for.

ANOTHER REVOLUTIONARY CHARACTER GONE.—An aged colored man named Cary recently died in the city of Washington at the age of 114 years. The Washington "Capitol" says: "He was for a number of years settled in the city of Washington, where he was one of the passengers of the late battles of Brandywine and Trenton. Old Cary was known and respected by every citizen of this place—he loved the memory of his patriotic master, and as a humble mark of respect on his birth day, and in fact every military parade, wore an old shabby uniform coat, and a three cornered hat with a high cockade, which he said Washington gave him. On these occasions the boys used to collect around him, but his venerable appearance disarmed them of all thoughts of mischief, and he was always allowed the honorable privilege of hobbling in the rear of the military, under whose protection he generally placed himself."

GROWTH OF BOSTON.—The Editor of the New York Tribune paid a visit to Boston last week, and speaks of the growth of the city as "Everywhere business moves on with a steady, thrifty pace; while in the southern part of the city the numbers and the magnitude of the new buildings now in progress, excepting what we remember of Boston. That section of the city we refer to was under water ten years ago, and stood ships lay where now stand the Worcester and Western Railroad Depot, and the magnificent United States Hotel, surrounded by hundreds of the finest stores and dwellings. So goes Boston ahead!"

RECEPTION OF THE PRESIDENT.—The Board of Aldermen of the City of New York, City Government met the President of the United States at the line of the city on the Neck—that he be escorted to the apartments prepared for him, and that he be invited to his suite, to consider himself as the guest of the city as long as it shall be his pleasure to honor Boston with his presence.

THE CHINA MISSION.—Mr. Cushing will take the overland route for India, and join the Broomfield frigate at Simsbury, where he will be accompanied by Messrs. F. Webster and John Tyler, Jr. Mr. Cushing takes out with him, it is said, a French gentleman named Harnis, who is celebrated for his knowledge of modern languages, and will be of great assistance to the legation.

GREAT FIRE AT TALLAHASSEE.—Accidents have been received at Savannah of a fire at Tallahassee, Florida, by which almost the whole city has been destroyed! About 250 buildings, including every store in the place, were burnt, with most of their contents. Several buildings were blown up, for the purpose of checking the progress of the flames, and two or three negroes lost their lives. The loss is estimated at 300,000 dollars.

EXTRAORDINARY PEDESTRIANISM.—A gentleman on Tuesday last, left Baltimore at 6 o'clock A. M. and walked from thence to Bladenburgh, from Bladenburgh to Upper Marlborough, and from Upper Marlborough to Washington, which he reached at ten minutes before seven o'clock the same evening—thus walking a distance of 63 miles in less than thirteen consecutive hours!

MONEY.—The rates of interest will have a surprisingly downward tendency. The New York Express states on Saturday last, that \$50,000 were loaned Federal Government security, at two and a half per cent. The same paper states that Eastern Capitalists who have resorted to that city within a few days past, to procure business paper, have been entirely unsuccessful, although they offered their money at four per cent. per annum.

DISTRESSING ACCIDENT.—On Wednesday last, says the New Haven Herald, a son of Mr. Aaron Kilham, of that city, about ten years of age, was playing near his shop with a cast iron wheel, weighing over 400 pounds, when he incautiously moved it from its balance, and its strength not being sufficient to resist its force, it fell upon the back part of its head, crushing his face into the ground. He was found a few minutes after, and taken up for dead, but soon revived, and hopes are entertained of his recovery.

SONS OF NEW ENGLAND.—The Journal of Commerce says that a beautiful badge has been prepared for the Yankees who go home to Bunker Hill celebration. In the centre are the arms of New York. Over them, the words:—
BUNKER HILL
CELEBRATION.
JUNE 17, 1843.

NEW YORK DELEGATION.

Below—
SONS OF NEW ENGLAND.
The Directors of the Boston and Providence Railroad have passed a vote to reduce the price of fare on the road on the 17th, on third from the usual rate.

A gentleman of this city, a Massachusetts delegate, who attended the great Harrison Convention in Baltimore, on the 4th of May last, lost his trunk containing a large quantity of clothes, on his journey thither. From that time up to Thursday last, he could hear nothing of the trunk. About Thursday, the identical trunk with not an article disturbed or injured, was left at his store. It has been lying for more than three years in the depot of the Baltimore and Philadelphia Railroad, at Philadelphia.

The time of holding the Commencement at Amherst College, has been changed from the fourth Wednesday in July, to the second Thursday in August, which will this year fall on the tenth.

A man named Robinson was arrested a few days since in Payson precinct, Illinois, on a charge of passing counterfeit money. In searching him they found upon his person letters from six wives, all living, whom

THE FOUNTAIN FOR EVERY DAY IN THE YEAR.
By Mrs. Child. Third Edition.
TEMPERANCE FAIBLES. By the Rev. John Collier.
From the London Edition. For sale as above.
June 1